

UNITY

FREEDOM, FELLOWSHIP AND CHARITY

VOLUME XXI.]

CHICAGO, JUNE 23, 1888.

[NUMBER 17.]

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TO LITERATURE STUDENTS.

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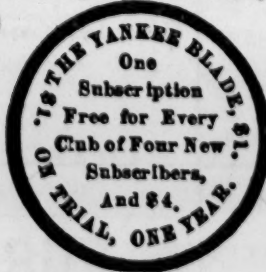
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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, JUNE 23, 1888.

[NUMBER 17.]

EDITORIAL.

A. A. HAMPTON, the first colored graduate of Antioch College, took his degree of A. B. with marked honors last week.

"Not even an atom lives for itself alone," says science. Religion, though for mankind it has bettered the teaching, gladly finds its golden rule of life proclaimed by this infinitesimal unit. How nobly Nature reinforces all the noblest moral laws!

THE *Christian Register* of June 14th is largely a memorial number to James Freeman Clarke. It contains an admirable portrait of him, the funeral addresses, pulpit tributes and much biographical matter. It is a worthy number devoted to the memory of a worthy man.

ONE of the pleasant occasions at Meadville this year was a surprise celebration of the quarter-centennial of President Livermore's administration. The President's house overflowed with guests. A testimonial, handsomely engrossed, bearing the names of the many students who had contributed towards the purchase of a valuable etching selected by Mr. and Mrs. Bixby of New York, letters from many friends, poems, and speeches marked the occasion.

VERY difficult it is for us to imagine any other country passing through so important a crisis as that of 1861 in the United States. And yet with what a thrill of satisfaction, close upon the news of the manumission of 600,000 slaves by the Brazilian senate, do we read of the speedy abolition of Russian exile to Siberia. Every such act of emancipation effects a double liberty. With the chains of the captive fall the more terrible spiritual bonds of the captor. Mercy is the great regenerating force.

DR. THOMAS last Sunday had some sensible things to say about politics and political issues. He said, "One of the questions of the hour is honesty of elections. We hear it said in discussing the merits of the various candidates now before the people that so-and-so would be a good man—because he has money. Did it take money to elect Washington, Lincoln or Grant, the hero Presidents in our history? There was a time in the history of Rome when it cost a hundred thousand to half a million dollars to elect a Senator. Pretty soon after that there was no need of Senators in Rome at all."

THE Gypsy Lore Society, a literary organization recently established in Great Britain, may prove one of the most interesting of international societies, since its purpose is the publication of all that can be collected concerning the Romany language and traditions, and the thousands of gypsies in the United States and other lands make it an interesting field of investigation. Charles Godfrey Leland is president of the society; and one of the most distinguished of Romany scholars, Arch-duke Josef, of Austro-Hungary, was among the first to join it. The \$5 fee admits to full membership and enables one to receive its publications. We shall watch with interest the development of all knowledge concerning this strange though gifted race. Part I of the society's quarterly journal will appear July 1.

IN the election of Miss Rice as trustee of Antioch College last week and the nomination of Mrs. M. B. Carse, as a member of the County Board of Education this week we note significant signs of the times. It is fitting that the college which was one of the first if not the first institution of high learning to introduce co-education should be the first to place a woman upon its board of administration. Miss Rice is an honored *alumna* of the institution, the head of one of the most successful schools for girls in Chicago, and will do credit to the institution that in so honoring her has honored itself.

THE last triumph of "The King's Daughters" that we have noticed is at Denver. Some seventy or eighty ladies in that city are banded "In His Name." The organization is over five years old. At a recent meeting held in Unity church they determined to build and conduct a Home for Friendless Women. The work was divided among an "Agitation Ten," a "Visiting Ten," "Propaganda Ten," etc., etc. How beautifully do the higher elements combine in these blossoms of the spirit. This name comes from Mrs. Utter's poem, the methods and motto from Mr. Hale's books; the spirit from the Galilean peasant; the material from the best elements in our nineteenth century civilization.

AS WE approach the political ferment how sad it is to recall the grave words of President Cleveland in his letter of acceptance four years ago and the disappointing sequel. Speaking of the need of uncorrupted suffrage he said, "Of the means to this end not one would in my judgment be more effective than an amendment to the Constitution disqualifying the President for re-election." And still four years of pressure and power have made him an eager candidate for re-election, and this has been the case with his well-meaning predecessors for many years. This will always continue to be so until a tired people will demand the amendment that prolongs the Presidential term and makes re-election impossible.

CHICAGO this week is a seething cauldron. The political pot boils. The corridors of the various hotels are boisterous to an extent that makes one ashamed of humanity, when we reflect that the cause of the agitation is simply the strain of personalities, largely actuated by geographical or still less noble considerations. UNITY will go to press probably before the standard-bearer of the Republican party is named. At the present writing it is encouraging to see such an array of worthy names being pushed to the front—men who have not served in the treadmill of party machinery. Either one of half a dozen of the names that will be prominent in the Convention can justly expect the confidence of honest men and the support of those who while serving a party do not cease to be patriots.

THE Republican Presidential Convention for 1888 marks something more than a passing event in the life of Chicago. It gives to the city a noble hall which, though constructed on business principles and with the profits of business secured, still from the start has represented a public spirit that is hopeful. Announcement is already made of the large intention of the builders. They propose to devote this great hall which will seat some eight thousand people

to the educational interests of the city, and that too in the most rational and practical way. A series of instructive lectures by the ablest men obtainable is already being planned for Sunday evenings. If the prices can be arranged on a sufficiently popular scale it may be the beginning of that revival of the Lyceum platform which will make it in reality what Emerson, Phillips and Theodore Parker dreamed it should be,—the great secular pulpit of America.

A FEW corrections and insertions should be made in the Year-Book of the Conference number of UNITY, June 2 and 9. The name of Hon. Wm. R. Smith, of Sioux City, Iowa, should have appeared as Vice-President in the list of officers of the Western Unitarian Conference for 1888-9, in place of Rev. S. S. Hunting, who has served us so helpfully in that office the last two years. Under the head of "Women's Western Unitarian Conference," in the list of directors to May, 1889, the names of Miss F. L. Roberts and Mrs. C. S. Udell should be replaced by those of Mrs. F. M. Houts, Decatur, Tex., and Mrs. Phebe Houghton, Grand Rapids, Mich. Under the head of "Post-office Mission" among the list of Post-office Mission workers should be inserted the name of Mrs. W. P. McKendry, church of the Messiah, Chicago. Also, under the head of the "Unity Publishing Committee," the name of Miss Louise M. Dunning, the secretary and treasurer of the committee, should appear. And the following names, received too late for insertion, should be added to the list of Unity Clubs:

| | | |
|----------------------|-----------------------|----------------------------|
| Kansas City, Mo..... | Pres., Warren Watson. | Sec., Grant R. Bennett. |
| Madison, Wis..... | Pres., F. J. Turner. | Sec., Miss Jessie Spencer. |

HORACE DAVIS, of California, at the Unitarian Festival in Boston spoke of the Japanese and the Unitarian Mission. Among other things he said: "The cultured classes of Japan are taking up with all our advanced thought. Huxley, Darwin, Spencer, John Stuart Mill, are translated and circulated almost as freely as in this country. There are two points to which they object in Christianity as it is usually taught. They object first to the miraculous element. They have been educated upon the secular basis to believe in the orderly, systematic progress of nature. The sacrificial element is a point where they are at issue. We are so ingrained with the idea of sacrifice, that God must be appeased, that his wrath must be satisfied, that religion requires an altar and sacrifice, that it has become part and parcel of our thought. But there is no such element in the Buddhist or the Shinto faiths. They have no altar, no victim, no sacrifice, no idea of the wrath of God or that he needs to be appeased; and, when Christianity is presented to them in these forms, it seems to them strange and unnatural. It is a mistake also, to separate the idea of human goodness and love from religious goodness and love, as though God's goodness and love could be different in kind from ours."

THE striking bust of Emerson, by Sidney Morse, which formed such an attractive feature in the Emerson Memorial meeting of the Western Conference, is to go to Dr. Edward Emerson, of Concord, but a mold has been made of it in Chicago, and copies can be ordered through Charles H. Kerr & Co. for \$20. The first cast was bought by the Emerson Section of the Unity Club connected with All Souls church and presented to the church. It now stands on a fluted column on the platform. It is a face that will smile upon every high thought, and frown and rebuke every cowardly sentence of the preacher. We hope many churches will avail themselves of this opportunity so that the words of Mr. Simmons at the close of his Emerson Memorial sermon at Minneapolis may be applicable in many a sanctuary of the liberal faith: "Let Emerson's bust, as it looks over this congregation every Sunday from its niche, remind us of this religion he taught—a religion which sees the Divine everywhere still about us, which finds miracles in the blow-

ing clover and the falling rain, and which, blending 'with the light of rising and of setting suns, with the singing bird and the breath of flowers,' sees the unity of all things, from the law of gravitation to purity of heart, and joins duty and science, and beauty and joy in a continual worship."

To TRUST in God is heroic service. It is a very hard thing to do. That is no "trusting to Providence" which yields to a pressure that bears in the wrong direction to-day expecting, ("trusting" is what men sometimes call it) that Providence will interpose something to prevent the calamity foreseen before we get to it. Providence never yet took the boat out of the fatal current into which a trusting hand had allowed it to glide before it went down over the awful Niagara. Providence doubtless has uses even for the broken fragments in the whirlpool below. Providence can probably do without that rower's arm, but the rower was none the less infidel when he trusted passively what he ought to have resisted actively. That is high truth the poet teaches when he says,

"The sovereign proof
That we devote ourselves to God, is seen
In living just as though no God there were."

Yes, the supreme belief in God is to believe that there is no place in His universe in which the runaway can find shelter; no rock under the shadow of which he who, once having put his hand to the plow and taken it away, can find shelter from the noon-day sun. To devote ourselves to God is to hold ourselves to the high destiny of struggle on the divinest line, as if the universe waited upon our action; it is to stand for the great cause at the time when the cause threatens to crush us. It is to so live that our after years may not dethrone or deny our earlier ones; that old age may not find us.

"Old and formal, fitted to a petty part
With our little hoard of maxims preaching down a living heart."

To believe in God is to live divinely, greedy for truth's revealments and love's fulfillments, that the white hairs of age may prove the blossoms on the almond tree that bespeaks June and not November in the garden of the Lord.

ANTAGONISM.

Many years ago an eminent physician talked to us long and eloquently on the place and importance of resistance in the development of vitality. No life, he said, is conceivable without foes. The air would not be life-giving and strengthening if it were not for its modicum of non-life-giving and poisonous matter which the body must resist and triumph over. From that triumph comes strength. Power can neither exist nor increase except by overcoming something. All growth is a clash of powers. The athlete's arm grows sinewy by the schooling of lifting weights and striking sand bags. So vital energy grows dominant by resisting and tossing away the weights of hostile matters in air, water and food; without which exercise it could not thrive on the wholesome parts or have power to appropriate them. The physician's talk came to mind again on reading Sir William R. Grove's late lecture on "Antagonism," which expands and illustrates this important thought. After carrying the law through the cosmical motions of the heavens and through geological changes, he comes to organic life, especially to animals.

Here we will take some of his own words:—"Let us now consider the external life of animals. I will take as an instance, for a reason which you will soon see, the life of a wild rabbit. It is throughout its life, except when asleep (of which more presently), using exertion, cropping grass, at war with vegetables, etc. If it gets a luxurious pasture, it dies of repletion. If it gets too little, it dies of inanition. To keep itself healthy it must exert itself for its food; this,

and perhaps the avoiding its enemies, gives it exercise and care, brings all its organs into use, and thus it acquires its most perfect form of life. I have witnessed this effect myself, and that is the reason why I choose the rabbit as an example. An estate in Somersetshire which I once took temporarily, was on the slope of the Mendip Hills. The rabbits on one part of it, viz., that on the hill side, were in perfect condition, not too fat nor too thin, sleek, active, and vigorous, and yielding to their antagonists, myself and family, excellent food. Those in the valley, where the pasturage was rich and luxuriant, were all diseased, most of them unfit for human food, and many lying dead on the fields. They had not to struggle for life, their short life was miserable and their death early. They wanted the sweet uses of adversity—that is, of antagonism."

Sir William avers that the Pitcairn islanders, who are said "never to have reached old age," "died of inaction, not from deficiency of food or shelter but of excitement. They should have migrated to England. They died as hares do when their ears are stuffed with cotton, *i. e.*, from want of anxiety." Speaking of the conveniences called "modern improvements," he thinks much is to be feared from them unless we rise above them more than yet we have done; and he says:—"Evils, indeed, result from the very change of habit induced by the alleged improvement. The carriage which saves fatigue induces listlessness, and tends to prevent healthy exercise. The knife and fork save the labor of mastication; but by their use there is not the same stimulus to the salivary glands, not the full healthy amount of secretion, whereby digestion suffers; there is not the same exercise of the teeth whereby they are strengthened and uniformly worn, as we see in ancient skulls. It seems not improbable that their premature decay in civilized nations is due to the want of their normal exercise by the substitution of the knife and fork and stew pan. According to the evolution theory, our organs have grown into what they are, or ought to be, by long use, and the remission of this tends to irregular development or atrophy. Every artificial appliance renders nugatory some pre-existing mode of action either voluntary or involuntary; and as the parts of the whole organism have become correlated, each part being modified by the functions and actions of the others, every part suffers more or less when the mode of action of any one part is changed. So with the social structure, the same correlation of its constituent parts is a necessary consequence of its growth, and the change of one part affects the well-being of other parts. All change, to be healthy, must be extremely slow, the defect struggling with the remedy through countless but infinitesimally minute gradations."

The lecture ends with a passage at once humble with true scientific humility and optimistic with true religiousness and faith. After speaking of the views or suggestions of some scientists that by the unlimited dissipation of heat which seems established, creation tends to "universal death," Sir William says:—"If there be evidence of this in our solar system and what we know of some parts of the universe, which probably is but little, is there no conceivable means of reaction or regeneration of active heat? There is some evidence of a probable zero of temperature for gases as we know them, *i. e.*, a temperature so low that at it matter could not exist in a gaseous form; but passing over gases and liquids, if matter becomes solid by loss of heat, such solid matter would coalesce, masses would be formed, these would gravitate to each other, and come into collision. It would be the nebular hypothesis over again. Condensation and collisions would again generate heat; and so on *ad infinitum*.

... We are told that there are stars of different ages—nascent, adolescent, mature, decaying and dying; and when some of them, like nations at war, are broken up by collision into fragments or resolved into vapor, the particles fight as individuals do, and like them end by coalescing and forming new suns and planets. As the comparatively

few people who die in London to-night do not affect us here, so in the visible universe one sun or planet in a billion or more may die every century and not be missed, while another is being slowly born out of a nebula. Thus worlds may be regenerated by antagonism without having for the time more effect upon the cosmos than the people now dying in London have upon us. I do not venture to say that these collisions are in themselves sufficient to renew solar life; time may give us more information. There may be other modes of regeneration or renewed activity of the dissipated force, and some of a molecular character. The conversion of heat into atomic force has been suggested by Mr. Crookes. I give no opinion on that, but I humbly venture to doubt the mortality of the universe." J. V. B.

CONTRIBUTED.

FORTH!

Sing me a song of the song!
Awake my soul, I say,
Sing me a matin lay;
For the morn's awake and abroad, and I am strong.

Try not to sing the day;
Can thy two open eyes
See round the all-round skies?
Can'st sing the glorious morn with all thy lay?

As when a song of old
The stars of morning sung,
New-made and high up-hung,
To sing the stars that sang would'st thou be bold?

Or if "the sons of God
Shouted for joy," and sang
Till new creation rang,
Dar'st thou, to sing these sons, pour song abroad?

And when the hill-tops flame,
Like Sinai, to display
Eternal laws, new day,
These dar'st thou try proclaim, that God proclaim?

Nay, nay, not these my song
Will dare; but a song I bring
Of the song I can not sing;
For the morn's awake and abroad, and I am strong.

J. V. B.

DR. ANANDABAI JOSHEE.*

Just five years ago this month a young girl, barely eighteen years old, left her home in India to come across the ocean to study medicine. No one who is not familiar with the life of women in India, indeed no one who has not studied such life in records of inward experience, as well as through outside facts, can understand the heroism which that simple statement implies. She came, too, neither as a Christian nor a Brahmo, but loyal to the faith of her fathers, bravely keeping her caste rules and fulfilling the requirements of her religion through all opposition. She lived among us for more than three years, endearing herself to many friends, graduating from the Medical School in Philadelphia in March, 1886, and then started back in the fall of that same year to take charge of the Albert Edward Hospital in Kolpahur, and to instruct young women in medicine. Her health had already failed in our trying climate, and the weary journey was hardly ended when she knew she must give up all her high plans. She died on the 26th of February, a year ago. The simple record of her life is more effective than any comments upon it can be. The book can not be put aside until it is finished,

* Life of Dr. Anandabai Joshee. By Mrs. Caroline Healey Dall. Boston: Roberts Brothers. Price, \$1.25.

it holds one so closely with the thrill of immediate personal sympathy. What a life it was! What breadth of thought and grasp of spiritual truth in a woman who died when she was not yet twenty-two years old! As a girl of sixteen she said these words to those who would persuade her to do what she did not approve: "Anything which can not be enjoyed by the whole world is bad for me." Again, referring to teachers in a mission school in Bombay, "I love these mission ladies for their enthusiasm and energy, but I dislike blindness to the feelings of others." She was compelled to read the Bible on pain of expulsion from school and she says, "As a whole, I have nothing to say against it except the assertion, 'He that believeth shall be saved, and he that believeth not shall be damned.'" Again, she says, "The whole universe is a lesson to me. I have nothing to despise. I am required by duty to respect every creed and sect, and value its religion." "I rely on God. Take any religion you like and you will find that its founder was a holy man. Go to his followers and you will find holy men the exception." When she has decided to go to America, she writes, "I fear no miseries. I shrink not at the recollection of dangers nor do I fear them. Wherever I will be, there will be heaven for me. God has created many high souls who will not neglect me." "As we are all children of one Father, no one will attempt to deceive or betray me." "I am impatient to learn what my country needs."

At this time she was living at Serampore, where her husband was postmaster, and when the report of her plans spread abroad it caused great excitement among all classes of people. The Christians did not want her to go unless she would consent to be baptized first; the Brahmins reviled her and put every obstacle in her way. The Bengalis crowded around the house where they lived and the business of the postoffice was seriously interfered with. At last her husband obtained permission to make a public statement of her plans in the public hall, and he was greatly surprised to find that Anandabai preferred to make the statement herself. No woman had ever spoken in the place, it was a grave misdemeanor for a Brahmin to appear in public at all, and the hall would not have been granted except for the general excitement and desire to hear what she could say. This address contains lessons for us all. Every sentence of it reveals more plainly the character of the simple, earnest woman. It deserves better at the hands of the reviewer than to be cut up in quotations, and should be read with the rest of the book.

The friends of Ramabai will be especially interested in aiding the sale of this book, as the profits are to help on her school. Nevertheless, the best profit of the book is to the reader. It contains a photograph of Anandabai, taken in rich native dress, giving a different impression from the one in the book of the Ramabai. Her Oriental magnificence is in decided contrast to the simplicity of the dress which signifies that Ramabai is a widow.

E. E. M.

THE HEBREW AS A CIVILIZER.

Has the cringing whine of Fagan, or the harsh tone of Shylock, driven from our mind the debt we owe their countrymen as factors of the world's civilization? It seems so, sometimes, as their exaggerated characteristics rise before us in form too real to be agreeable. But by an examination of the facts let us see what we owe to them and theirs. Hot-blooded, passionate, excitable, the Jew follows his chosen path to the end. In love, none is more ardent; in hate, none more intense; in religion, none more fervid. And these traits, as real an inheritance as his hook nose, have once and again brought him to the front rank of the world's great men. Look at the Rothschilds. Financiers for generations, they have stood at the right hand of kings, and by advancing or withholding the sinews of war, decided the fate of nations.

If the Jew elects to turn his attention to statesmanship, he becomes a power in the person of a Gambetta, a Lasker, or a D'Israeli. The very nations which in past time would have driven them across their borders with the relentless lash of persecution, to-day regard their words as a guiding star pointing to the path of progress. But at what cost has this greatness been purchased? Eighteen hundred years of cruel wrong are a dear price, methinks, to pay for present honors. And, moreover, this advancement of the Jew's position is not to be taken as evidence that we are endeavoring to blot out the shameful past. For it is a distinction conferred upon him *in spite of* the fact that he is a Jew. Won by his own intrinsic worth he stands easily the peer of his fellows. His name appears high also on our list of journalists, and we read articles from the pen of a Noah, or a Zanin, undisturbed by the fact that the writer is a member of the Hebrew race.

Again, he who seeks a knowledge of the ecclesiastical events of the past turns instinctively to the works of Neander, the Jewish historian, whose keen insight and impartial testimony have made him the standard authority on matters of which he treats. The field of history is not the only branch of literature in which the Hebrew has excelled, however, but he has poured out his stirring measure in the songs that Heine sang, with a force and boldness that imparts to them their charm. His stormy soul and restless will forbade him to be silent, and with the scorpion lash of his biting sarcasm he dealt unsparing blows to right and left. All the pent-up, smothered feelings of ages were tumultuously poured forth, and the harsh grating of the key, as it locked him and his Jewish brethren in the Jaden-Gasse at night-fall, took nought from the bitterness of his song. The elder D'Israeli, Renan, Goldsmitt, Brandes, all have wielded the pen with a master hand. Nor do we find them absent from the drama when honors are to be wrung from the jealous boards. Rachel and Bernhardt are names that rank high, and the fire and earnestness of their natures but render them the better fitted to fill their chosen profession.

Not all among these people are devoted to the art of money getting, by any means, and many a man who boasts his *Christian* spirit can take a profitable lesson in philanthropy from Moses Montifori, who has done so much for humanity.

But our indebtedness does not, by any means, limit itself to these children of a later age. By no means. Go back, if you will, to the dawn of their history, back to the time when the Egyptian Sphinx had first propounded her riddle to the world, when Paris took his stolen bride to Troy, and you will find the first word upon their history's page is but the commencement of the record of our debt. While the outer world was wrapt in the darkness of idolatry and superstition, these people were offering up their sacrifices to the one true God. And as time went on and they began to see more clearly, their conception of the Father grew more elevating and the worship more pure. Then their praise took form and voice in the hymns which David chanted before his God, until we of to-day catching their inspiration, as fresh and vigorous now as when they first fell from the lips of the Hebrew monarch, use the self-same words in praise of the self-same God as were used by this wonderful people while cathedraled Europe was a wilderness as profound as the central Africa of to-day.

Nations arise and perish, the world bows its neck beneath the heel of a Caesar or trembles at the march of a Napoleon. A new world is discovered. A continent is staked on the grim dice of war. Philosophy and science dispute with theology in the minds of men. But through the storm and stress of a hundred generations the chant is echoed on and the words of the prophets repeated by eager lips, until now the Christian everywhere expresses his feelings by using the same old service, so old and yet so new. For the Old

Covenant and for the New, we are indebted to these reverential minds, and it will enable us to better understand their value to us, if we can imagine the condition of the world unenlightened by the rays of their divine sunshine. Can we forget that Jesus Christ was a Jew, boasting his descent in a long line of uncorrupted blood of the house of David? Truly we have endeavored, at times, to lose sight of the fact, but try as we will, it still confronts us. Yes, Jesus Christ, that pivot on which the world swung from heathen darkness to the light of modern Christianity, was of the pure blood of the sons of Israel.

Now, if asked, What has been the prime factor of civilization, what answer would you make? The Bible? It is the work of the Jew. Jesus Christ? We know that he was of the same race. The softening influence of music? Mendelssohn, its master, was also a Jew. Through commerce and the interchange of commodities? The greatest traders in the world's history have been Jews. Turn it as you will you can not avoid acknowledging that they have been the world's schoolmasters at whose feet we have had to sit to learn. And why lower our boasted spirit of Christianity by trying to avoid the fact? If in the breast of the Jew you find seeds of hate, look elsewhere for the same. Shylock spoke not without cause when he said, "The villainy you teach me I will execute, and it will go hard but I better the teaching."

WILLIS E. DUDLEY.

SAYINGS OF EXPERIENCED EDUCATORS.

Endeavor to improve your methods of teaching.

The "thank yous" and "if you please" of school intercourse are more important than might at first thought appear.

Detecting errors is not correcting them.

It is to *make* men, not to *fill* them, that we want schools.

Test the pupil's advancement in an art by calling upon him to *practice* the art, rather than to *tell* how it ought to be done.

It is what the child does for himself and by himself, under wise instruction, that educates him. Concentrate the pupil's work on fewer subjects, and thus develop the power of continuous work.

Hold well to the essential points. Be on guard against diversion from main issues. Know your scheme thoroughly, and stick to it.

The individuality of a teacher is exhibited in the way that one teacher illustrates a point differently from another,—in the way he speaks,—in the way he looks,—in the way he thinks it may be,—in the way in which his questions are conceived,—in the impromptu expedients which he devises,—in what, in general, is called "his way of doing things."—*The American School*.

CORRESPONDENCE.

ANNIVERSARY WEEK AT MEADVILLE.

The closing weeks of the school were occupied with three courses of lectures by non-resident lecturers: Dr. Thomas Hill gave his excellent course of lectures on "Ethics," Doctor Bixby ten lectures on "Science and Religion." Only those who know Doctor Bixby and his ripe scholarship, can appreciate what a treat, what instruction and what inspiration these ten lectures were to the students who have been puzzling their brains all year with the knotty questions of life and religion. Suffice it to say, they were listened to with interest by all the students and a large number of visitors. Rev. John Haywood gave the students the results of his forty years' experience in four lectures on pastoral du-

ties. Among the other visitors were Rev. Carlton Staples, Rev. Mr. Barrows, of the *Christian Register*, and Rev. Thomas P. Byrnes, of Seneca, Ill., all of whom were heard in the chapel and brought some lesson of encouragement to the students that are soon to go out into the work of the ministry. One of the pleasant features of the closing week was a picnic at Conneaut lake, gotten up in honor of Mrs. Jenkin Lloyd Jones by the students and their friends.

The examinations occurred on Tuesday and Wednesday, June 12 and 13, witnessed by a large number of outsiders who testified to the readiness of the students in answering the knotty questions of the professors. The Baccalaureate sermon was preached Wednesday evening, June 13, by Rev. John Haywood. Mr. Haywood went out of the usual course of such sermons and gave a history of the school, eulogizing its founders and benefactors. After the sermon all were invited to a reception in the parlors, and a large number of happy people spent an hour in social greeting over the festive board. Thursday morning came the graduating exercises. After a beautiful anthem by the choir and a prayer by Rev. H. H. Barber Dr. Livermore announced the first essay; subject, "Reason the Ultimate Ground of Faith," by L. D. Cochrane. Mr. Cochrane is an eloquent and forcible speaker, a clear and logical thinker, and his essay was undoubtedly the deepest and most philosophical of the day. He concluded by saying that "Reason is the solid earth upon which man has built his grand structure from the beginning. Faith is the blue heaven above, which rests upon the earth, but reaches to other worlds." He was followed by his wife, Mrs. Cora Sexton Cochrane, who gave an essay on the mission of Pundita Ramabai; this essay was of supreme interest and listened to with rapt attention. Andrew Dyberg, from Sweden, gave an essay on "Thomas Aquinas," followed by A. K. Glover on the "Jews of Modern Times;" Miss H. S. Putnam, on Dorothea S. Dix, the closing one being by D. C. Stevens, of Augusta, Me., on "Christianity in Japan," which must have been of interest to the young Japanese student as he heard the eloquent plea for his country like that of eighteen hundred years ago, "Come over into Macedonia and help us." President Livermore presented the six graduates with their diplomas. They all go directly into the work, and will soon be heard from in their respective fields. Mr. and Mrs. Cochrane go to Littleton, N. H., where Mr. Cochrane has been called by the Unitarians. Mr. Dyberg will do missionary work around Boston.

Mr. Glover goes to the east to candidate. Miss Putnam enters upon her clerical work in Vermont, and D. C. Stevens has accepted a call to a new and active society in Newport, Vt. The school has had a prosperous year, thirty-seven students enrolled, representing many nationalities and states, who are preparing for the advancement of the liberal cause in this school of the prophets.

B.

EDITOR OF UNITY: You are in error, in UNITY of June 16, in ascribing my preference of the American Unitarian Association as the missionary body through which my church and I should work, to my feeling that Cincinnati is practically an Eastern city. I have no such geographical whimsey. My interest in the A. U. A. is on a more defensible ground. I have no liking for sectionalism in theology or in politics, and have said, from the beginning of my Western residence, that the A. U. A. seemed to me to represent *national* Unitarianism, and that, in recognition of its unsectional character, as well as in the interest of economy, our small Western contributions ought to go into its treasury.

You are right in saying that this opinion was formed before the "Western issue" was raised, and without regard to any of the theological questions which have been debated among us.

Very truly yours,

GEO. C. THAYER.

CINCINNATI, June 18, 1888.

THE UNITY CLUB.

ADDING TO VIRTUE KNOWLEDGE.

A notable problem in spiritual arithmetic is given us in the second letter of Peter. We are required to add a column of attainments which includes faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love; the last unit being a correction of the common version which supplies charity. The various literary unions connected with our churches have taken up the task of adding the unit knowledge to the other attainments, and some special interest belongs to the question how that affects the result. Or, stating the question in another way, "Exactly in what way can or should the Unity Club help the church?" In solving Peter's problem all the units should be taken, and each has some relation to all the others. Anything which deepens and broadens the mind adds to completeness of character. Whatever else the church stands for it should seek the perfect life, the complete life. Mrs. Mary A. Livermore is said to have remarked that she felt her life deepened and broadened every way by her fellowship with the Unitarians. We doubt not that this satisfaction has come largely through or by means of the literary culture which the denomination represents. Not that this literary culture is an end in itself but a means by which other attainments are reached. Sunday-schools must sometimes teach children reading, beginning with the simplest words, sentences, or the alphabet, not because the alphabet is a part of religion but rather a means of gaining religious and all other knowledge. So the study classes should acquire knowledge not as an end in itself, but as an aid to all virtues. If history, poetry, philosophy, music, architecture, painting, sculpture, or the great works of the great names in literature, be studied it is because all these have their lessons touching the problem of life.

The study class may take up questions of practical charity, temperance, penal administration, mission work for the purpose of supplying the church with the salt of intelligence in respect to its most practical activities. The associated charities are showing that liberality is often worse than wasted because it is not intelligently directed.

We believe in social forms of worship; that our young people need to be interested in distinctively religious work; that religious endeavor should be our highest concern. But that ought not to hinder our adding to virtue knowledge. On the contrary we need the knowledge to help that work and save it from the wishy-washy character which will fail to command respect. The parlor reading circle has furnished readings by young people from Longfellow and Whittier for the social service. If any have thought that the club work must necessarily be that of an unpractical, dreamy self-culture, "sicklied o'er with the pale cast of thought," and thus losing "the name of action," it may be well to note that the Unitarian Building on Beacon street was initiated and carried forward to successful completion by an impulse from the Unitarian Club. This has benefited the denomination in two ways: by furnishing a headquarters building, and by furnishing an illustration of the fact that social forms of religious work may be most practical of all. Now various places are protesting against the idea of the Unitarian Club as a Boston luxury. In many places it may not be best to organize an association of men alone, but the social union rather must follow the gospel tradition "neither male nor female." The literary union in the local church may have a relation to church activities similar to that which the Unitarian Club has held to denominational works.

It is not good warfare for an army to train its guns upon allied forces. We are perhaps intensely interested in practical activities, the religious culture of young people, mission work, on the plain gospel of common church administration, and we ought to be intensely interested in all these things; but this should by no means lead us to mis-

trust those educational influences which may be brought to bear in church and home to deepen knowledge and broaden the life. We should not condemn one good thing from love of another, or ascribe to our favorite spiritual prescription the virtues which the pill-vender attributes to his pills, curing all and making nothing else necessary. Knowledge is food for the mind, an auxiliary of all virtues, "its own excuse for being," superior to all forms of spiritual quackery. The least thing that can be said of some literary union is that it has added, by its meetings, something to the church revenues. If it has furnished social fellowship around a board supplied with elevated thought and consecrated purpose that is better commendation.

The book of Ecclesiastes is not always wise but we need not find fault with the saying: "Moreover because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out and set in order many proverbs." An example may well be taken from Edward Everett Hale's refusal to accept the presidency of the National Bureau of Unity Clubs unless practical charity should be included in its endeavors. The condition was not a hard one. It was in the line of Peter's arithmetic. Mr. Hale was willing to help in adding to virtue knowledge provided he should have help in adding to knowledge charity. The church is best helped by including all the elements of the problem of right living.

LYMAN CLARK.

THE STUDY TABLE.

John Ward, Preacher. By Margaret Deland. Boston and New York: Houghton, Mifflin & Co. 12mo. Price, \$1.50.

The verdict of the Boston *Literary World*, that the situation so vividly depicted in Margaret Deland's well told story is unnatural, will scarcely be accepted by the reader who considers the influence of Calvinistic teachings on a sensitive, imaginative and loyal nature. An absolutely honest Presbyterian of this type is John Ward, Preacher, and believing that his beloved wife, Helen, will be doomed to eternal torments unless she accepts certain doctrines that to him are precious, he is consistent in striving to compel her acceptance of them. Argument, prayer, love, tenderness, mild preaching and harsh denunciation alike proving fruitless, he embraces, as a divine inspiration, a plan which comes to him in the agonized watches of the night, not to permit his wife, who is visiting her childhood's home, to see his face until the relentless pressure of the pain caused by his sorrow and her own should cause her conversion.

Helen was brought up by her uncle, Dr. Archibald Howe, a kindly, ease-loving Episcopal clergyman, who taught her to be a good girl, adhere to the requirements of her church, and not trouble her head with theological problems. She is poorly equipped spiritually when roused from the calm unreasoning content of childhood to a sharp protest against the doctrine of reprobation, but the moral grandeur of the vital principle involved in the stand she has taken develops the native strength and beauty of her character, and gradually fits her for the contest. She understands John, and when the cruel medicine he has administered destroys his life and he summons her to his death-bed, she soothes him to rest, assured that the one barrier that parted them is wholly removed.

The characters of the book are all well defined and life-like. Dr. Howe is often met in society. At the theological school he had known doubts "that may lead to despair, or to a wider gaze into the mysteries of light," but had reached neither condition. He had simply put off the evil day of deciding what he believed, and amid life's plain duties almost forgot his doubts until brought face to face with some questioning soul, as when announcing death's approach to his friend, Denner. Lighter touches are found among some of the minor personages, prominent among

whom are the inseparable little spinster sisters, the Misses Woodhouse, who are so thoroughly the complement one of the other that their admirer, the quaint bachelor, lawyer and organist, Denner, dies without clearly defining which one he loves, although the reader is led to infer that his fancy lingers most about the younger of the two, pretty Miss Ruth. The novel is a suggestive contribution to the literature of the day; it will have many readers and awaken much thought.

AUBERTINE WOODWARD MOORE,
(Auber Forestier.)

Our Heavenly Father's Book. Part II. New Testament. By William B. Hayden. New York: The New-Church Board of Publication, No. 20 Cooper Union.

This small volume marks the fourth in a number issued under the title "Bible Series," being a "compilation of truths and facts about the Bible." It is prepared for the New-Church Sabbath-school Association. We are glad to receive this little memento of good-will and shall hope to examine its pages more at our leisure later. The volume is prettily bound in cloth, leaves with red edges.

THE HOME.

DATA OF DECORUM.

Good manners, like charity, should begin at home, and then, also, like charity, "go everywhere." Becoming behavior is beauty in action. Happy the man or woman on whom sit easily and naturally the graces of good breeding. Money can not buy them. Fortunate the child in whose education this important branch is not neglected, who is well trained according to a system based on correct principles of decorum. As may be readily seen, the question has an ethical bearing, has much to do with conduct toward one's fellows. It will be remembered that the hero of "Waverly," in his castle-building days, which were marked by a love of solitude, "supposed that he disliked and was unfitted for society merely because he had not yet acquired the habit of living in it with ease and comfort, and of reciprocally giving and receiving pleasure." Whereat the author sagaciously remarks, "Perhaps even guilt itself does not impose upon some minds so keen a sense of shame and remorse as a modest, sensitive, and inexperienced youth feels from the consciousness of having neglected etiquette or excited ridicule."

"The truth is," wrote G. S. Hillard many years ago, touching the theme with equal gravity, "we degrade politeness by making it anything less than a cardinal virtue." Then follows a description of a "truly polite man," who must have the initial gift of "good sense" that he may know when to observe and when to violate the conventional forms, with "penetration and tact enough to adapt his conversation and manner to circumstances and individuals; above all he must have that enlarged and catholic spirit of humility, which is the child of self-knowledge, and the parent of benevolence (indeed, politeness itself is merely benevolence seen through the little end of a spy-glass), which, not content with bowing low to this rich man or that fine lady, respects the rights and does justice to the claims of every member of the great human family."

Looking at the subject of deportment from the same lofty view-point, lighting up the dull details of etiquette with sage and witty reflections, Mrs. Florence Howe Hall in her recent book on "Social Customs," has produced a readable and instructive volume. The first chapter treats of "The early origin of manners and their foundation in human reason." "The history of manners," she says, "is the history of civilization. It is only the fool who despises them, because he has not taken the time and trouble to come at their real meaning and significance, and therefore begs the whole question by declaring they have none."

Again: "It is a significant fact that manners in old English meant much the same as what we now call morals,—thus showing the ethical importance which our ancestors attached to a decent behavior." A due regard for one's neighbor and his rights this author considers to be the keystone of our modern code of manners, with humility and self-respect as important adjuncts. As to the benefit to be derived from going into society, that, says Mrs. Hall, "must depend largely on the spirit in which we go into it. If that spirit is purely mercenary or selfish, it is not probable that we shall do ourselves or any one else much good; but if we go into the world in the spirit of good fellowship, meaning to have a good time and to help others have a good time, to be amused, instructed, cheered, or moved, as the occasion may demand, then society will be both a pleasure and a benefit to us."

The suggestion is aptly made that dress-suits should not be "sympathy proof." It is well to be reminded, in this age of pronounced individualism as well as of servile imitation, that "one very positive use of society, though not the pleasantest one, is to teach us our own limitations and keep down that self-conceit, which, like a cork, is forever bobbing up to the surface." Helpful advice is given in the proposed "social maxim," "Mortify your own vanity if you don't want other people to mortify it for you." And this, "Avoid vain repetitions in conversation as well as in more serious matters."

The demand of new times for "new measures and new men" is a familiar note. The book in hand shows why, ever and anon, the world wants new manners; that it is "when customs no longer have a real meaning" and have become "mere shams and pretenses." "Then the reformer is justified if he inveighs against them." Hence the perennial need of new manuals of decorum, unending revisions of the social code, retaining the good of the past, giving practical information on such agonizing points as—to quote from the table of contents—"Visiting Cards and their Uses," "The Family Dinner Table," "Children and how they should behave at Table," "The Chaperone," "Host and Guest," "Washington Customs" and so forth.

The student of "Social Customs" will meet many lively sallies and useful hints by the way. These for example: "Dress should always be subordinate to the wearer, for if a human being is of any account at all he is surely more important than his own clothes." "We Americans are too nervous and too energetic to care to sit entirely quiet for more than a very short time, and yet the ability to do so in company and *malice prepense* shows one has reached the high-water mark of good breeding."

A fine instance this, of sacrifice to the beautiful. "A lady, whose generous and well-ordered table was always a pleasure merely to look at, said to the writer, 'We have decided to have flowers on our table every day this winter, and to make up for the additional expense by having one dish less on our bill of fare.' A very pretty idea and a sanitary one, too, for a rich man's table."

With insinuating emphasis a witty woman of our time presses the inquiry, "Is polite society polite?" Her daughter, in the pleasant pages before me, discussing to very good purpose the data of decorum, deriving thence here a line, there a precept, sweetly assumes that society is willing to be taught.

After this one may venture to hope it will always practice good manners so far as it knows how.

MARY H. GRAVES.

It is better to err by leaning to the side of mercy than by closing the heart against the appeals of suffering. But really the mercifully inclined are the least liable to err; for while justice is the medium of truest mercy, it should not be forgotten that mercy is the most unerring guide to justice.—*Exchange*.

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NOTES FROM THE FIELD.

Chicago.—The quarterly meeting of the Directors of the Western Women's Unitarian Conference was called to order June 7 at headquarters, Mrs. West in the chair, Mesdames Ware, Hilton, Warren and the Secretary present. After the acceptance of the reports of late meetings and of the treasurer's statement, a letter was read from Mrs. F. S. Heywood in which she declined to accept her late election to this Board. Mrs. B. F. Felix, of Unity Church, Chicago, was elected to fill her place. Mrs. Phoebe Houghton, of Michigan, signified by letter her willingness to serve the Board according to appointment. Letters were read from the State Directors of Missouri, Wisconsin, Colorado. Mrs. Hiscock, of Denver, proposes calling the women of her state together in the fall for an exchange of hopes and desires in the work, and invites delegates from Chicago. Mrs. Learned, of St. Louis, hopes in the Religious Study Class of their branch Association to make every other meeting a direct education for mothers, the alternate sessions to be on Unitarian thought. Mrs. Savage, of Cookville, reports a new religious reading circle at Janesville, studying John Fiske. Two circles of Kings' Daughters at Madison, one of young the other of older women; the former she thinks may make its special work the Post-Office Mission. Further reports an activity at Eau Claire, owing to literature sent by Miss French, of Kenosha. At Baraboo the work flags for need of leaders.

It was moved that Mrs. Ware be made Chairman of the Foreign Mission Committee. Carried. Moved, that Mrs. Dinsmore, of Nebraska, be Chairman of the Home Mission Committee—she to appoint one member—Miss Hilton to act as third of that Committee. Carried. Moved, that Mrs. West be Chairman of the Temperance Committee. Carried. Moved, that a committee be appointed to consider the duties of directors, the same to be submitted at a special meeting of the Directors, June 30. Carried. The Chair appointed Miss Hilton, Mrs. Ware and Mrs. Warren. No further business arising the meeting adjourned.

It seems proper to make public a special meeting of this Board held after the annual session of the Conference, May 15, to take action upon the suggestions made by Mrs.

Andrews, President of the Women's Auxiliary Conference, in regard to more frequent communication between the organizations. There were present six resident directors from Missouri and Dakota, and three local directors. It was agreed that Mrs. Learned should address a letter to Mrs. Andrews, for the Board, expressing the desire of this Conference to exchange quarterly reports with their own, through whatever medium may prove most satisfactory to each. It was also proposed that the idea of State Secretaries for Missionary Work be considered, and more definite suggestions be made to Religious Study Classes. Also proposed, that the sermons of many of our representative Western ministers be often copied by typewriter and sent to groups of friends or Sunday circles to be read, as at Cookville with success.

FLORENCE HILTON, Secretary.

—Mr. Utter and Mr. Milsted preached on James Freeman Clarke last Sunday; the Sunday before Mr. Jones of All Souls made a short address to Doctor Clarke's memory and asked the congregation to join with him in a telegram of sympathy to the family by rising and singing one of Mr. Clarke's hymns.

—The Honorable Horace Davis, the new President of the State University, passed through our city last week.

Antioch College.—In the humorous language of Prof. Bell, in his after-dinner speech Commencement Day, we are glad to announce that "Antioch is saved once more." It was the usual matchless weather and they came, the usual innumerable hosts, from all the country side to the Commencement exercises. The large chapel was packed to overflowing, and the campus was like fairy land with women in white and men with youthful spirits, though many of them with gray hairs. Those who could not find access to the dining hall picnicked on the green. It was a pretty sight to see fathers and mothers feed their children at the foot of the Horace Mann monument, under whose inspiring instruction these parents had sat, and from whose lips they had received the great commission now engraved on that granite shaft, "Be ashamed to die before you have won some victory for humanity." In the trustee room things were not so buoyant as on the campus, and their sessions were long and anxious. Evil days have fallen upon the funds once more through the tragic death of a trusted trustee; \$23,000 have been hopelessly lost and \$7,000 more is in question; but notwithstanding this setback, by the skillful investment of other funds the trustees were able to report upwards of \$70,000 productive fund, and to appropriate \$2,500 this year for the "Christian Educational Society," who have in charge the administration of the college work. The following members of the board of trustees were present: President Long, J. Van Meter and Dr. A. E. Duncan, of Yellow Springs; M. J. Miller, of Geneseo, Ill.; E. A. DeVore, of Berea, Ky.; Hon. John Little, of Xenia, Ohio; Hon. J. Warren Keifer, of Springfield, Ohio; Hon. Robert Hosea, A. B. Champion, Frank Evans and George A. Thayer, of Cincinnati; Prof. Derby, of Columbus, Ohio; Hon. W. A. Bell, of Indianapolis, and Jenkin Lloyd Jones, of Chicago. Joseph Wilby, of Cincinnati, was elected to fill the vacancy caused by the death of C. A. Kebler; Dr. C. N. Hogeland, of Brooklyn, was elected to fill the vacancy caused by the death of A. L. Kellogg, and Miss Rebecca S. Rice, of Chicago, to fill the vacancy caused by the resignation of Rev. C. W. Wendte. The college matriculated 254 students last year and graduated a class of thirteen. Altogether the outlook is hopeful, because there is a need of the school so apparent that the need is slowly creating both support and constituency. M.

Petersham, Mass.—At the ordination and installation of H. H. Brown of the last

year's Meadville class at this place recently held, Mr. Chadwick preached the sermon, and the following suggestive and impressive responsive service plighted the vows of pastor and people. We print hoping it will be copied by others:

Pastor.—Brethren, for what purpose are we met together?

People.—To pledge ourselves unto the Lord, now, in the presence of His people.

Pastor.—In what spirit shall we do this?

People.—In love, out of a pure heart, and a good conscience, and faith unfeigned.

Pastor.—Shall we pledge ourselves to walk by the Spirit, that we may bring forth the fruit of the Spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness and self-control?

People.—Be Thou our strength, O God.

Pastor.—Shall we pledge ourselves to the service of Truth that maketh free, to Love that fulfilleth the Law, that we may here be a guide to the erring, a strength to the tempted, a light to those in darkness?

People.—A new Commandment give I unto you, that ye love one another.

Pastor.—Shall we pledge ourselves to the Gospel of Universal Brotherhood, to the bearing of one another's burdens, to the memory of dear ones, of patriot and prophet souls of all ages, and to the memory of him who died upon the cross?

People.—To the sanctity of home ties, to the honoring of our country, to an ever growing Christianity, and to the cause of Universal Religion, we pledge ourselves anew.

Pastor.—Then I, for my part, shall be ready always to put you in remembrance of these things. For I am a steward of the mysteries of God, and it is required of a steward that a man be found faithful. Yet neither is he that planteth anything, nor he that watereth, but God that giveth the increase.

People.—And we, on our part, would remember to be doers of the word and not hearers only. Withal, praying for you, that God may open unto you a door of utterance, through his inspiration.

Together.—So may God sanctify us to one another, and to His work, through the power of the Divine spirit. Amen.

Prayer and Benediction by the Pastor.

Milwaukee, Wis.—Mr. Jones and Mr. Forbush exchanged pulpits last Sunday. The church at this place seemed to be quietly doing its work, occupying as it always has a place in the higher life of the city much larger than its congregation might indicate. Pastor and people are enjoying each other. How beautiful is Milwaukee in these days. It is worth a trip hither to see the new Juneau Park with its splendid statues of Juneau, the frontiersman, and that of Lief Erickson, the Scandinavian discoverer, a copy of the one erected in Boston.

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Farmington, Conn.—Last year, by way of experiment and with very limited accommodation, a course of lectures, intended as preparatory and supplementary to those of the Concord Summer School, was given at St. Cloud, N. J. The experiment having been beyond all expectations successful, the organizers have resolved to give a similar course this year. As the Concord School, however, has no session this summer, these lectures will be entirely independent. They will be given at Farmington, Conn., a quaint old shady New England town, ten miles from Hartford, thirty from New Haven. There will be in all thirty lectures, two a day (morning and evening) from June 18 to July, 7. A free discussion after each lecture. Details concerning lectures and lecturers given later. But the morning lectures will probably treat of the following subjects: Mediaeval Catholic Thought as embodied in Dante; Modern Catholic Thought as represented by Rosmini; The Pagan Renaissance as summed up in Goethe's "Faust"; Modern Religious Thought as exhibited in Tennyson's "In Memoriam." And the evening course of the following subjects: Bodily Training as a Branch of Pedagogy; Manual Training as a Branch of Pedagogy; the various Theories of Ethics and Ethical Sanctions; Economics, in their Ethical and Educational Relations.

Questions relating to the lectures may be addressed to Thomas Davidson, Orange, N. J. For rooms and board apply to Mrs. Rutherford, Elm Tree Inn, Farmington, Conn.

Boston.—At Rev. J. I. Clarke's church a sermon written by him will be read each Sunday till July first, when his Society will join the other South end Unitarian Societies in a union service at the New South church.

—Rev. Brooke Herford removed to his summer home early in June and has already begun, with his characteristic industry, to work there for his next winter's religious campaign.

—The Divinity graduates of Meadville and Cambridge are already consulting with their elders upon the acceptance of one of the various calls for their permanent services—and several undergraduates have made engagements for summer preaching. The field seems white with the harvest and the laborers are all too few.

Duluth, Minn.—For family and business reasons, Mr. West has resigned his duties at this point, and will remove before the 1st of July to New England. The next number of *The New Ideal* will probably be issued from Boston.

Weirs, N. H.—The Unitarian Grove meeting at this place, is fixed this year for the week ending August 5.

Rev. S. J. Barrows, of the *Christian Register*, has been preaching two Sundays in Cleveland and one in Buffalo.

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UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, June 24, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, June 24, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, June 24, services at 11 A. M.; subject, Commencement Day, a Post-Graduate sermon. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, June 24, services at 10:45 A. M.

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BOOKS RECEIVED.

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A Dream of Church Windows, etc. Poems of House and Home. By John James Piatt. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 129. Price \$1.25
Exercises in English. By H. I. Strang, B. A. Boston: D. C. Heath & Co. Cloth, pp. 92. Price... 35c
Agnes Surriage. By Edwin Lassetter Bynner. Boston: Ticknor & Co. Paper, pp., 418. Price... 50c
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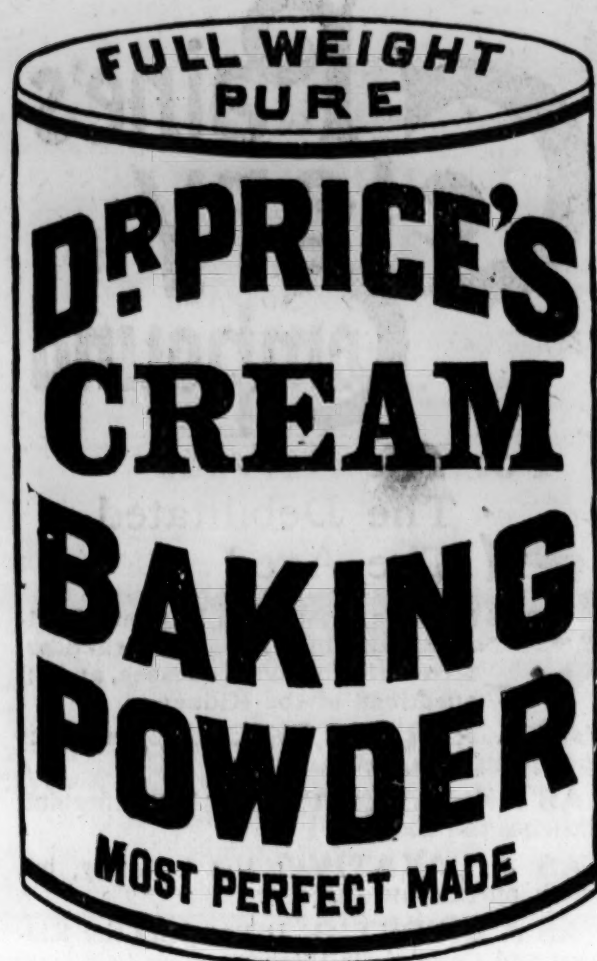
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